1:Heckewelder M-5 (ca. 1800)1819
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larly of the old, who delight in such work, and indeed, in any work which shows that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Ma.xen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

3:Zeisberger M-5 (1767-1780)1910
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But when a belt is given few words are spoken, and they must be words of great importance, frequently requiring an explanation. Belts are of pure wampum worked in all manner of clever forms by the Indian women, they being informed in each case what the figures must be, inasmuch as the figures must correspond with the message. A belt is three or four inches broad and about a yard long.[203] Neither color nor the other quantities of wampum are matters of indifference, but have an immediate reference to those things which they are meant to confirm. A white string of belt signifies a good message and such a belt may have figures in dark wampum. If a treaty is [648] to be made or renewed with another nation the message is commonly accompanied by a Road Belt. This is a white belt with two rows of black wampum running the entire length with a white row between the two black rows also running the entire length of the belt. This signifies that the way from one nation to another has been cleared of all brush, trees and stones. At the ends of the belt the two nations are likewise represented by two small dark spots. If a string or belt of wampum is intended to confirm a warning against evil or an earnest reproof the belt delivered is in black. When a nation is called upon to go to war or war declared against it the belt is black or marked with red, having in the middle the figure of an hatchet in white wampum. A peace belt is quite white, a fathom long and a hand broad and of not inconsiderable value.

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A chief has more use for the white wampum than the black. In particular cases and upon extraordinary occasions a voluntary contribution of wampum is made by the whole tribe or nation. The rich are considered as principal supporters of the chiefs and furnish them with wampum in an emergency, which rarely occurs more than once in three years. The usual expenses are defrayed from the treasury chest of the council, which is never empty, because when wampum is paid out usually an equal amount comes in. In general the chief does not speak in council, but has his speaker to whom he communicates his sentiments briefly and leaves him to expatiate on them. The latter must be able to put the whole matter in a speech well arranged, which requires a clear and open understanding, a faithful mem-

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